

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

“What life is to the living death is to the dead.”

No. 45, Vol. LXX.

Thursday, November 12, 1908.

Price One Penny.

THOUGHTS ON DEATH.

“It is appointed unto men once to die.”—Hebrews 9: 27.

Some time ago a teacher in one of the sectarian Sunday schools in this country sent in his resignation. His reason for doing so was because he had lost all heart in the work, and felt that he must give it up, as he had “lost all consciousness of, and almost all faith in, the love of God.” “A few weeks ago,” he wrote, “my dear mother died very suddenly. Why has she been taken from us at the early age of forty-six? And our doctor has just told me that my father is suffering from heart disease, and may die at any moment. Is it possible to feel God’s love in this terrible trial?”

We think the young man did the right thing when he resigned his position in the Sunday school. Having lost all heart in the work, all consciousness of, and almost all faith in, the love of God, he was utterly incapable of inspiring his pupils, of teaching them to love their Creator and to exercise faith in Him. Instead of teaching others he himself had need of being taught.

It is not difficult for us to believe in the love and goodness of God when we are rejoicing in the blessings of health and strength and the good things of the earth; but when want stares us in the face, when sickness and disease come upon us, when death enters our homes and robs us of those we love dearer than life itself, it is not so easy for us to acknowledge the hand of the Lord in our afflictions and to say as did the faithful one of old, “The Lord giveth and the Lord taketh away, blessed be the name of the Lord.”

Death, while rather a gloomy subject, is one of great interest. Sooner or later every one of us will have to encounter this formidable foe, and, knowing this, we should gird on our armor and be prepared to meet the enemy when he draws near. This grim monster brings with him many terrors, and yet in them we can clearly discern the wisdom of Omnipotence. These terrors are the safeguards of our lives; they have taught us many profitable lessons, among others that of self-preservation, which is a general law of Nature. They teach us to avoid those evil courses which would endanger our lives, also to bear with patience the distresses which fall to our lot from time to time, and to think of the benefit they are to society. If it were not for the dread of capital punishment our lives would be in jeopardy every hour. "All things," the Book of Mormon tells us, "have been done in the wisdom of Him who knoweth all things," and in surrounding death with terrors we behold and admire His wisdom and goodness.

"It is appointed unto men once to die." Even those who have passed from this stage of existence without laying their bodies down in the dust eventually have to undergo the change we call death. From this decree of heaven there is no appeal; we must all submit to it, so we might just as well meet it cheerfully, for meet it we must. And why should we not meet it cheerfully? In looking back over our past lives we see the love and goodness and mercy of God bestowed upon us from day to day; at the present time we are objects of His tenderest care and solicitude; and surely He who has been so mindful of us in the past, and is so good to us in the present, will take care of us in the future. How dare we entertain the thought that He who watched over us day by day in life would desert us in the hour when we needed Him most—when we were about to enter the dark valley of the shadow of death? Well might the psalmist sing, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me."

The great majority of mortals dread the pain of death. Eminent physicians, however, assert that death is painless. Writing a short time ago on "The Curiosities of Sleep," Dr. Woods Hutchinson, a celebrated physician, said that the "opposition between death and sleep does not, however, destroy one consoling analogy which has been drawn between them, and that is that they are both painless, and cause neither fear nor anxiety by their approach. It is one of the most merciful things in nature that the overwhelming majority of the poisons which destroy life, whether they be those of infectious disease or those which are elaborated from the body's own waste products, act as narcotics and abolish consciousness long before the end comes. While death is not in any sense analogous to sleep, it resembles it to the extent that it is in the vast majority of instances not only not painful, but welcome. Pain-racked and fever-scorched patients

long for death as the wearied toiler longs for sleep. The fear of death which has been so enormously exploited in dramatic literature, sacred and otherwise, is almost without existence in sickness. Most of our patients have lost it completely by the time they become seriously ill. While many of the processes which lead to death are painful, death itself is painless, natural, like the fading of a flower or the falling of a leaf. Our dear ones drift out on the ebbing tide of life without fear, without pain, without regret, save for those they leave behind. When death comes close enough so that we can see the eyes behind the mask, his face becomes as welcome as that of his 'twin brother,' Sleep."

It has been demonstrated times without number that men are capable of overcoming the fear of death. When their honor has been assailed, they have defied the monster; for the love of truth, of home and country they have despised it; others, in order to get revenge, have disregarded it; and tens of thousands bowed down with grief have prayed earnestly for it. It is strange that Christians should fear that which the passions of weak men have conquered.

Death, instead of being an enemy, has many times been a friend to mankind. What disasters and miseries it has saved millions of the human family from! Had the mother of the young man of whom we have made mention been granted life upon the earth for twenty of thirty years longer what distress and suffering she might have been called upon to pass through! In all probability at the time she was taken away there were thousands of mortals languishing in disease and praying for the release which had come to her. At the hour of this woman's departure from this earthly sphere there were thousands of other mothers taking a fond farewell of their loved ones. Why, then, should this young man expect the Almighty to make an exception in the case of his mother? No doubt, he had seen other young men robbed by death of their loving mothers, and had sought to reconcile them to the appointment of Heaven, assuring them that God does all things for the best, and that nothing comes wrong that comes from Him. Yet he was unable to see the hand of Providence in the death of his own mother. All things around us are mortal and perishing. The grass withers, the flowers fade and die, the leaves fall in the autumn and the fruit when ripe drops from the trees. Almost all who have gone before us have had to submit to death, and, as we have said, all who come after us will have to undergo the same fate. Death is common to us all, together with everything that lives on earth. It is as much a part of God's great program as is life. We should not view it in the light of a calamity, for it is not. Were it such, we may be sure the Almighty would have found a remedy for it long ago.

How much better we are prepared to meet death than were those who lived in the early days of the world's history! Their faith in

the resurrection was not supported by evidence such as has been given to us. If we carefully examine this evidence and acquaint ourselves with the revelations which the Lord has given for our consolation, we will be able to exclaim as did one of olden time, "O grave, where is thy victory; O death, where is thy sting?"

What a difference there is between the death of a righteous man and that of a sinner! The latter has thought only of the present evil world. This is the only state of existence in which he has taken interest; he knows absolutely nothing of the life beyond. All his interests, his expectations are centered here; he has lived solely for the pleasures of this world. Therefore, when death calls upon him to part with these forever how sad and pitiable is his state! Not so with the man who has lived a godly, righteous and sober life. His last end is peace. While living in the world, he has remembered that he is sojourning here only for a time; that this life is a preparatory state in which he is to fit himself for a more exalted sphere, and having made the necessary preparation, he calmly awaits the signal of Providence. When the end draws near he commits the dear ones he is leaving behind to the care of Him who has so graciously provided for them in the past and who he knows will continue to do so in the future, who from the beginning has been a Father to the fatherless and a Husband to the widow, and into His hands commends his own spirit.

It is true, as the apostle said, that "all have sinned and come short of the glory of God," and that there are "none who doeth good and sinneth not." It is also true that we shall have to give an account to God for the deeds we have done while in the body; and while we must expect the Judge of all the earth to do right, and to judge with a righteous judgment, at the same time we remember He is our Father as well as our Judge, and that as a father pitieth his children, so He pities us, for "He knoweth our frame, He remembereth that we are dust" We also remember that we have an Advocate with the Father who continually makes intercession for us. He took upon Himself our nature; He had an experience similar to that which we have; He was tempted in all points like as we are; He passed through the valley of the shadow of death which we will soon enter; therefore, He has all the feelings of a brother for us. In the great atonement which He made for sin, and in His intercession, the sinner finds refuge and the saint consolation. He is the resurrection and the life, and he that believeth in Him, though he were dead, yet shall he live. He has gone to prepare a place for us, that where He is there we may be also. Brethren and sisters, let us not live in vain. Rather let us live lives of righteousness, so that when the time of our departure arrives we may be able to exclaim, as did Paul, "I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day."—W. A. M.

MINUTES OF THE BRISTOL CONFERENCE.

THE semi-annual Bristol conference was held in the Wolsley Hall, Eastville, Bristol, on Sunday last, commencing at 10:30 a.m. There were present, Apostle Charles W. Penrose, president of the European mission, President Charles G. Jarman and twenty-six traveling elders.

President Jarman extended a hearty welcome to all present, after which the labor and statistical reports for the past six months were read and approved. The general and local authorities were presented and unanimously sustained.

Elders Miles T. Slatter, Charles R. Coombs and William G. Davis were honorably released to return home. The latter reported the Ystrad branch as being in a flourishing condition. Elder Robert J. Walker reported favorably the Cardiff branch. Elder Joseph T. Hutchings reported the Swindon branch as being complete in its organizations, and the saints prospering. All the before-mentioned elders bore convincing testimonies to the truth of the gospel again restored to earth. President Jarman endorsed the reports of the elders, having recently visited all the branches in the Bristol conference.

A recitation entitled "The Philosopher's Scales" was given by little Miss Marjorie Heal.

President Penrose then addressed the congregation. He was thankful to the Lord for his existence on the earth in this glorious dispensation. Speaking concerning the Kingdom of God, he said that it is an organization, but we can have, and ought to have, the spirit of that kingdom in our hearts. To seek first the kingdom of God and His righteousness should be our chief object. He then explained in a very clear and interesting manner the doctrine of salvation for the dead as taught by the Messiah and His apostles, and also by the Church of Jesus Christ of Latter-day Saints. Described the many mansions in the Father's kingdom, and explained that in order to attain to celestial glory we must observe celestial laws. Admonished the elders and saints not to contend with anyone. Spoke of the opposition and persecution met with by the servants of the Lord, and said that we could not expect anything else, as the Savior and His apostles were also persecuted. Expressed pleasure at hearing the good reports from all the different parts of the conference. Spoke of the progress of science, likening the workings of wireless telegraphy to God's mode of communicating with His children, provided their souls were properly attuned to receive the revelation of His mind and will. "Do the duties of to-day and you shall receive the blessings of to-day." He exhorted the parents to attend to family prayers and make little heavens of their homes.

Afternoon services commenced at 2:30 p.m. President Jarman extended a cordial greeting to all present. Elder Miles T. Slatter

reported the Cheltenham branch in a prosperous condition; also expressed himself as having enjoyed his labors during the past two years.

A solo entitled "The Beautiful Land" was rendered by Sister Yates of the Cheltenham branch.

President Jarman reported the Bristol branch as fully organized, and specially commended the Relief Society for its excellent work. He also reported the Pontypool and Cirencester branches as being in a very good condition.

Sisters Alice and Ethel Jenkins, Mr. Fred. Jenkins and President Jarman then sang a quartette entitled "Somewhere."

President Penrose then addressed the meeting. Advised the presidents of branches to be prompt in sending in their monthly reports, as everything must be done in order and on time. God's house is a house of order. We expect to become like God some time, and now is the time to begin to work to that end. We shall inherit whatsoever we merit. If we expect to go where Christ is we must be like Him. When we reach the celestial kingdom all things will be ours; we shall have free access to all things. The Lord places before us both good and evil. We are free to choose for ourselves. Wilful sinners must pay the full penalty, but after justice is satisfied mercy will step in. Exhorted the congregation to do what is right and let the consequences follow.

Conference reconvened at 6:30. The hall was filled to overflowing. Elder Charles R. Coombs was the first speaker, and he expressed joy and satisfaction in having the privilege of meeting with the saints and elders in the conference. Spoke briefly on the laws and ordinances of the gospel as laid down by the Savior while upon the earth, and bore a humble testimony to the truth of the gospel and to the divine mission of Joseph Smith.

Elder Frank I. Hill then spoke, explaining the restoration of the gospel.

A song entitled "In my Father's House are Many Mansions" was rendered in a very pleasing manner by Sisters Alice Spiller and Ethel Jenkins, President Jarman and Brother William E. Caswill.

President Penrose then addressed the congregation in his usual spirited and impressive style. Showed the absolute necessity of latter-day revelation. Proved from the holy scriptures that the Lord would give revelations to His children in the last days. Referred to the prophecy of John the Revelator, who declared that in the last days the gospel would be restored by the ministration of an angel. The words of the prophet have been fulfilled, and the Latter-day Saints are rejoicing in the blessings of the restored gospel. Reminded his hearers that people in all dispensations had rejected the revelations of God and despised and put to death His prophets. The Church of Jesus Christ of Latter-day Saints is not at war with any other church. All the churches in the world have

some truth, and we recognize truth where'er 'tis found. But the servants of the Lord have come to the people with more truth. Spoke of the organization of Christ's Church, with apostles, prophets, etc., and showed the necessity for such officers. Referred to the present divided condition of so-called Christendom as compared with the unanimity of the Latter-day Saints, who teach the same doctrine in all the different nations of the earth and on the islands of the sea. The kingdom of God shall go forth and fill the whole earth. "Mormonism," so called, is the first beams of the great millennial day. Concluded by bearing a faithful testimony to the God-assigned mission of the Prophet Joseph Smith. Conference was brought to a close by the congregation singing "Be it my only wisdom here."

President Penrose met with the elders in a priesthood meeting on Monday morning. He commended the brethren for their good work. Many valuable instructions were received, and many questions satisfactorily answered.

ARTHUR J. EVANS, Clerk of Conference.

MUSIC.

"Rejoice in the Lord O ye righteous, for praise is comely for the upright. Praise the Lord with harps, sing unto Him with the psaltery and an instrument of ten strings. Sing unto Him a new song; play skillfully with a loud noise."—Psalm 33: 1, 2, 3.

How sweet the weils of music,
That in the heart doth spring,
And myriad-toned the melody,
Of all the souls that sing.

Mystic and merry music
Brings beauty from the deeps,
It bathes our souls in sunshine,
And wakes the dove that sleeps.

The dove that dwells within us,
Carries our hearts above
To heaven's gate to teach us
The why of Life and Love.

We probe the deeps of measure,
And music's love we find;
To earth, the gift of heaven,
The perfume of the mind.

AUBREY PARKER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 12, 1908.

DO NOT GRATIFY PROFESSIONAL SLANDERERS.

THE doctrine or policy of non-resistance is sometimes the wisest to follow. But it is not *always* advisable. There are times and occasions when vigorous defense is both necessary and laudable. We are not required by law or religion to permit enemies to trample upon our rights and liberties, injure our persons or destroy our property. Self-protection is prompted by nature, and the protection of our loved ones and of those who are weak is demanded by every sentiment of kinship, generosity and humanity. "Resist the devil and he will flee from you," is an inspired instruction. "Overcome evil with good" is another. To "overcome all things" is a condition on which we may "inherit all things." All this comprehends certain kinds of warfare which is not to be one-sided. But there are times and circumstances and situations which call for a passive policy, and it is right that we should be able to decide when such a course is advisable.

During some recent outbreaks of extraordinary abuse from sources too vile and contemptible to mention, but which have attracted people of a low stamp of mind, with others of whom better things might have been expected, the question has been asked, "Why don't you come out and refute these slanders that have been hurled against you and your people, and put down the falsehoods, the calumnies and the calumniators, and show them up before the world?" There are several reasons why that would not be the proper course.

First, the stories told are too monstrous, improbable and irrational for sensible people to believe. Second, those who relish such unsavory food have no appetite for the truth, and would only foam and rage against its defenders. Third, continued agitation is what the promoters of such excitement strongly desire. It is not good policy to do that which the enemy wants done. Professional libellers who figure on the platform and at street corners profit by provoking those whom they accuse to a tonguey debate. It keeps up the excitement and whets the appetite of a curious crowd. Fourth, to prove a negative is a difficult task and is not required in fair argument, and a simple denial, no matter how

positive and forcible, cuts but a small figure with ordinary people, aroused to anger by infamous charges and bold accusations. They take them without real proof and then require proof from the parties attacked when they make answer. There are some shameful assertions, too base and vicious and abominable to be met with anything more than direct contradiction, and that is not enough for the angry rabble who are usually in the majority of such crowds as relish defamation of character. Fifth, a splendid example of non-resistance in such instances has been set by Him "who spake as never man spake."

He was the purest of the pure, and yet was "despised and rejected of men," called all manner of evil things and names, and charged with the worst of crimes. Even when brought before rulers and confronted with His accusers, "like a lamb before its shearers is dumb, so opened he not his mouth." It is written: "And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, 'Hearest thou not how many things they witness against thee?' And he answered him never a word, insomuch that the governor marveled greatly." (Matt. 27: 12-14.)

There is a wide difference between personal abuse whether oral or in print, and argument against doctrine, principle, theory and reason. If the latter is worthy of notice at all, it may be responded to without loss of dignity or self-respect; but to the former an answer is usually unnecessary and a waste of time and energy. It is better to pass it by with the contempt that it evokes and that it deserves. Frequently, the authors of such scurrility are themselves most disreputable and open to reproach. But recrimination, however justified, brings both parties to about the same level and does not affect the truth or justice of the attacks which it is intended to rebut. It is only a warfare of words and a question of which side can hurl the worst charges and epithets. The hearers and lookers on who enjoy such a conflict are equally delighted with both parties, or side with the most popular or best able to play the blackguard.

Assailants of "Mormonism" usually avoid touching on its actual teachings, but rake the gutter of defamation and villification to find slime to cast at the "Mormons" and their leaders. Those agitators invent stories that would not be credited by the most ignorant if they were not concocted against the adherents of this unpopular faith. They are so monstrous and wild that it is astonishing that they gain the least credence, even among the uninformed masses of humanity. When examined they are found to be self-contradictory and impossible. Why attempt to refute them when they carry on their face or contain within their substance their own refutation? Silence gives great disappointment to their fabricators.

Another thing: The manufacturers of these vagaries, and their

coadjutors, are of such a stamp that it would be degradation for a decent person to meet them, either publicly or privately. Nor is a respectable individual required by any rule or reason or social custom to have anything whatever to do with them. If one who is berated by such folk chooses to let their slander pass without notice, whose business is it to demand a different course? It is an insult to ask a man of standing and character to debate with, or reply to, such infamous scandal-mongers and revellers in the waste-barrels of verbal garbage. As well ask one to dispute the right of way with a hydrophobic canine as to discuss anything with a rabid anti-"Mormon" monomaniac.

It is better for decent people to avoid all such turbulence and its promoters, and let them foam and rage and void their venom where and with whom they will, paying no heed to them nor their followers. But when popular prejudice is so aroused as to incite violence against person or property, then it is the right and duty of peaceful citizens to invoke the protection of the law, and its punishment when necessary against the transgressors. This should be executed, not only against the actual lawbreakers, but against those who urge them on to their unlawful deeds. And it is pleasing to say England stands ready, as a rule, to vindicate its own dignity, enforce its statutes against crime, and protect both person and property when unlawfully assailed. That means of defense should be made available, and all law-abiding people have both reason and religion to justify such action. Let the slanderer and the blackguard severely alone when only words, however shameful, are used in attacking the people of God. But when it is necessary to resort to the strong arm of the law, let it be invoked without hesitation and without fear.

In all these remarks we have no fault to find with any of our friends or co-religionists who stand up through the press in answer to assaults upon our religion and our people, made with evident sincerity and in the belief that their authors are attacking error and fraud. Such writers may be reasoned with, their mistakes be pointed out, their baseless arguments refuted, their respectful questions answered, and the opportunities which a generous and liberal press afford to our side of the question be made available by those who are able to defend our cause. But contention with persons or papers that only want to cast obloquy upon our people or our faith and have no desire to reach truth, justice and right is useless and wrong.

Give information when it is really wanted, but refrain from contention and strife, and avoid those who wish to provoke it for their own evil purposes and designs. "It is better to suffer wrong than to do wrong." Silence is sometimes golden. To control the tongue and the pen is evidence of wisdom. To answer a fool or a villain just for the sake of reply is a folly and a sin. When occasion requires, speak manfully, truthfully and respectfully in

vindication of the right, but when wisdom whispers "Silence," follow the example of the Master when falsely accused, and "answer not a word."

C. W. P.

"Mormonism" at the Alaska Yukon Pacific Exposition.—"Mormonism" as a religion is to be well represented at the Alaska Yukon Pacific Exposition to be held in Seattle in 1909. Mrs. Sol Siegel is in receipt of a letter from the secretary of the Smithsonian Institution at Washington asking that data be forwarded for the compilation of a work on the religion of the Latter-day Saints to be a part of an exhibit of "American Religions" at the exposition. Mrs. Siegel referred the matter to President Smith of the Church, and an exhaustive array of facts and figures will be gotten up for transmission to Washington. The work of compiling the data will be undertaken by Mrs. Emmeline B. Wells, general secretary of the Relief Societies. The work when complete will consist of a detailed history of the "Mormon" religion. It will include a full account of the circumstances leading up to the vision of the Prophet Joseph Smith and the discovery by him of the plates which contained the revelations now embraced in the Book of Mormon. The subsequent revelations and the life of the prophet will be part of the work, together with a history of the entire religious movement. The work of the saints in New York state and later in Missouri and Illinois will be dwelt on and the story of the assassination of the prophet and his brother Hyrum, with the subsequent march across the desert under the leadership of the indomitable Brigham Young, will be included at length. The work as a whole, however, will be more in the nature of a compilation of facts and figures showing the growth of the Church both at home and abroad, together with the gains in membership from year to year. It will include descriptions of the Church edifices of the city and will contain the Articles of Faith of the Church and possibly the Doctrine and Covenants. It is expected that when finished the exhibit will be one of the most comprehensive ever prepared on a subject of the kind, and neither time nor expense will be spared to the end that all the facts necessary and facts only will be included.—*Intermountain Republican*.

A FIRM THOUGH SIMPLE TESTIMONY.

I WOULD like space in the STAR for my humble testimony. I was brought up a member of the Church of England. I attended services in that church till I was sixteen years of age, when I began to lose interest in them—they did not satisfy my soul. I did not attend a place of worship for quite a while. At last I decided to go to the Wesleyan church, which I did; but I was disappointed in

that church also, and I withdrew from it. For two years I did not attend a religious service of any kind.

One Sunday afternoon, about a year and a half ago, I met one of the Latter-day Saint Elders, accompanied by a lay member of the church, at the home of one of my friends. I was so impressed with what the elder said that I decided to go to a meeting of the saints. I went about a fortnight later. We arrived at the meeting place, 295 Edge Lane, after the meeting had commenced, so my friend and I remained outside till the close of the service, when one of the missionaries invited us into the house and had a gospel conversation with us, which made a great impression upon me, and created in my heart a desire to hear more of the doctrines of the Church.

I attended the meetings regularly after that, and grew in knowledge of the truth. After having become convinced of the truth of the gospel taught by the saints, my friend and I were baptized and confirmed members of the Church. I thank my Heavenly Father for showing me the truth. I have worked for several months at the headquarters of the Latter-day Saints in London, and I can testify that the elders and saints are true, honest, upright people. I wish with all my heart that the people of the world would investigate "Mormonism" for themselves, instead of going by the tales they hear from our enemies. There are always two sides to a question. I know also that the saints who go to Zion go there of their own free-will. They are not persuaded to go; in fact we are advised to remain in this country and help in building up branches of the Church in this land.

Your sister in the gospel.

LUCY PROCTER.

"Deseret," South Tottenham, London, W.

FROM THE MISSION FIELD.

Releases and Departures.—The following missionaries were honorably released and returned home, November 6th, 1908, per s.s. *Celtic*: From Great Britain—John S. Smith, Jesse B. Sharp, Harold Hulme, David H. Clayton.

Re-organization of the South London Branch.—On Sunday evening, November 8th, nearly one hundred saints and friends of the South London branch were present at the regular meeting held in the Imperial Hall, East Dulwich, to bid farewell to Elder Charles A. Sperry, who has faithfully and diligently labored in the branch for a little over two years, acting as president of the branch for seven months. President A. E. Jordan of the London conference was present and presided at the meeting. After the opening exercises, Elder Sperry was honorably released with a vote of thanks,

and Elder W. J. Willes was sustained as president, with Brothers Jesse Pendry and William Squires as first and second counselors respectively. President Jordan then spoke in terms of appreciation of the work done by Elder Sperry during his stay in the branch, and on behalf of the members and friends of South London said he had great pleasure in presenting him with a handsome set of carvers, in token of the love and esteem in which he is held in the branch. Elder Sperry suitably replied, thanking all for the gift, which he would greatly prize. During the meeting the Elders' quartette gave selections, and at the close Elder Willes and Sister Ethel Pendry sang "God be with you till we meet again."

Baptisms.—On Sunday morning, November 8th, a baptismal service was held in the Westgate Public Baths, Newcastle. After the opening exercises, Elder L. S. Meecham gave a very convincing talk on the essentiality, mode, and object of baptism, after which one convert was led into the water and baptized by Elder Stayner Richards. The new member was confirmed at the water's edge.

A number of saints and friends of the Manchester branch met together at 11 a.m. on Sunday, November 8th, 1908, at the Leaf Street Baths, Manchester, to witness a baptismal service. Elders C. A. Duke and J. M. Thomas spoke upon the sacred ordinance, after which two converts from Macclesfield were baptized by Elder James E. Burns and one convert from Rochdale by Elder Julian M. Thomas. The confirmations took place at the evening meeting.

A baptismal service was conducted at "Deseret," South Tottenham, London, on Sunday last, the 8th inst., when another member was added to the Church. President Alvin E. Jordan administered the ordinance.

A baptismal service was held at the Roman Baths, Bath (Bristol conference), November 7th, 1908, when three members were added to the Swindon branch, Elders John H. Bawden and John Minson officiating. Confirmations took place at the baths, immediately after.

District Meetings.—Two district meetings were held in Doncaster (Sheffield conference) on the 1st inst. President Josiah H. Eardley, Elder William A. Morton of the Liverpool office, and a number of the conference elders were in attendance. The meetings, which were addressed by President Eardley, Elders Morton and Kershaw and Sister Hancock, were very much enjoyed by both saints and non-members, of whom there was a large number present at the evening service.

On Sunday, November 1st, 1908, two successful district meetings were held in the Westfield Hall, Gateshead. The afternoon and evening meetings were well attended, the audiences being made up principally of investigators and friends, as there are but few

saints in that district. President W. H. Caldwell and seven of the traveling elders were in attendance. Regular meetings are to follow every Sunday evening, and we have no doubt that many who turned out for the district meeting will continue their investigations at the regular service. On Monday afternoon, November 2nd, a priesthood meeting was held at 95 Park Road, Newcastle. Thirteen elders laboring in the central part of the Newcastle conference were present. All expressed themselves as being pleased with their fields of labor and as feeling fine in the glorious work they are engaged in. President Caldwell gave the elders many valuable instructions, and all returned to their posts with renewed determination to work harder, if possible.

Farewell Socials.—On Saturday evening, November 7th, 1908, a social was held at the Mission Room, 26 Hall Street, Manchester, in honor of Elder Julian M. Thomas. An interesting program was rendered and light refreshments served. An elegant dressing case was presented to Elder Thomas as a token of respect from the saints and friends of the Manchester branch. A number of nice presents were also given him by saints and friends. About eighty-five people were present and the social was a success.

Sister Mary H. Taylor, of the Batley branch (Leeds conference), who sails for Zion on the 14th inst., was tendered a farewell party at her home on Saturday last. A goodly gathering of saints and friends were present. At the close, Elder Nephi Gledhill, in behalf of those assembled, presented Sister Taylor with a beautiful hand bag and writing case as a token of regard. Refreshments were served during the evening.

In the Hyde branch meeting room, 144 George Street West, Hyde, on Saturday, 24th ult., a large gathering of the saints and friends, together with all the elders of the Manchester conference, assembled to show their respects to President J. C. Olsen, who will leave England shortly to continue his labors in the Central States, Missouri; also to Elder Julian M. Thomas, who has been honorably released to return home. About one hundred and fifty persons sat down and partook of a substantial meal prepared by the saints, after which the evening was spent pleasantly together. President Olsen and Elder Thomas were each presented with beautiful presents given by the saints. Each of the brethren spoke in words of kindness and encouraged the saints to renewed diligence in the cause of truth.

On Wednesday, the 28th ult., a nice social was given by the saints of the Hyde branch in the above hall, in honor of Elder David H. Clayton, who had received an honorable release to return home. A suitable present was given him by the saints. Elder Clayton thanked the donors for their kindness towards him during his sojourn amongst them. Songs and recitations were rendered during the evening, which was spent in a pleasant manner.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.**LESSON XXXIX.—THE SABBATH.**

Text: Remember the Sabbath day, to keep it holy. Six days thou shalt labor and do all thy work. But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is; and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it.—Exodus 20: 8-11.

I. The Sabbath Prefigured in the Account of Creation.

1. Bible scripture (Genesis 2: 3).
2. Pearl of Great Price record (Moses 3: 2, 3).

II. Observance of the Sabbath.

1. Commandments respecting Sabbath observance. (a) Old Testament scriptures (Study the text given above—Exodus 20: 8-11; see also 16: 22-30; 31: 12-18; Leviticus 23: 3; 26: 2; Deut. 5: 12-15; Nehemiah 13: 15-22; Isaiah 56: 1-7; 58: 13, 14; Jeremiah 17: 21-25, 27; Ezekiel 20: 12, 13, 17-21, 24; 22: 8, 26). See also for comparison: sabbatic year (Leviticus 25: 2-7, 20-22; 26: 33-35; Nehemiah 10: 30); jubilee year (Leviticus 25: 10-55). (b) Book of Mormon scriptures (Mosiah 13: 16-19; 18: 23, 25; compare following passages as showing acceptance of the law of Moses among the Nephites, II. Nephi 5: 10; 25: 24; Jarom 1: 5). (c) Modern scriptures (Doc. and Cov. 59: 9-16; 68: 29).
2. Blessings conditioned on Sabbath observance (Isaiah 56: 2-7; 58: 13, 14; Jeremiah 17: 24-26; Doc. and Cov. 59: 13-20).
3. Penalty for Sabbath desecration in olden times. (Exodus 31: 14, 15; Numbers 15: 32-36; compare Nehemiah 13: 15-22; Jeremiah 17: 21-27).

III. Christ the Lord of the Sabbath.

1. So declared in scripture (Luke 6: 1-5; see also Matt. 12: 1-8; Mark 2: 23-28).
2. For other Bible references see Lesson 11, "Lord of the Sabbath," in Sunday School Outlines, Theological Department, first year's course.
3. Observe that in the period of Christ's earthly life the Jews were subject to unjust exactions as to Sabbath observance—the result of priestly domination by which the spirit of the law had been made secondary to the letter of arbitrary rule.

IV. The "Sabbath" and Sunday.

1. Jews observed the seventh day of the week as their Sabbath; this corresponds to our Saturday.
2. The majority of Christian sects observe Sunday as the weekly Sabbath.
3. Change from Saturday to Sunday probably began soon after the resurrection of Christ, which event occurred on a Sunday (Matt. 28: 1; Mark 16: 1; Luke 24: 1; John 20: 1), in remembrance of which this day came to be known as the Lord's day (Rev. 1: 10; compare Acts 20: 7; I. Cor. 16: 2).
4. In the present dispensation the weekly day of rest and special worship has been definitely established as Sunday or "the Lord's day" (Doc. and Cov. 59: 12).

DIED.

MARSHALL.—At Cornholme, October 13th, 1908, near Todmorden (Leeds conference), Thomas Marshall, born March 10th, 1839. He was a faithful Latter-day Saint and highly respected in the community in which he lived.

SPURR.—On October 14th, 1908, at Pudsey (Leeds conference), Anne Spurr, born March 19th, 1876.

WARREN.—At West Pelton, October 4th, 1908, Sarah Jane, the beloved daughter of Benjamin and Lizzie Warren, aged 7 months. Interment at St. Paul's Cemetery, West Pelton.

NELSON.—At Saint George, Utah, U.S.A., October 3rd, 1908, Aaron Nelson. Deceased was born at Lambley, Nottinghamshire, England, March 5th, 1823. Was baptized into the Church of Jesus Christ of Latter-day Saints, May 6th, 1849, by Elder James Stone. He was ordained to the priesthood and went out and labored as a local elder; was called to preside over the Eastwood and New Brinsley branches; was president over the Leicester conference during the years 1858-9, and of the Derby conference from 1859 to 1862. Left England for Utah April 21st 1862, and arrived in Salt Lake City on the 3rd of the following October. In 1867 he moved with his family to Saint George, Utah, and rendered valuable assistance in establishing that community. He took an active part in social, political and religious affairs, and held several important civil and ecclesiastical offices. Deceased had twelve children, thirty grandchildren and fifteen great grandchildren. He was a faithful member of the Church and died in full hope of a glorious resurrection.

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EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE,
LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN.